THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."*—MATT. XXIV, 44.

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## ANOTHER LOOK AT THE MORMON PROBLEM.

THE following intelligent comments upon the "Mormon" Problem appear in the Boston (U.S.) *Commonwealth* of August 1st.

*Editor of the Boston Commonwealth.*

A landscape varies in beauty and interest according as it is seen from one or another point of view. Not unlikely the Mormon question may also be viewed under a better light than that under which it appeared in the *Commonwealth* of July 18th. Will you kindly permit a long-time subscriber to attempt so to present it?

Now, keeping in mind that persecutions on account of religious opinions and practices were very prevalent in the old countries, from which emigrated the settlers of what now form the United States, and that to prevent the persecution of any religious sect in the United States, it was expressly declared in the political Constitution of the United States, that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, then the Mormon problem is, whether Mormons in the United States are, equally with other religious sects, entitled to protection in the enjoyment and exercise of their religious faith and practice, including the practice of plural or polygamic marriage.

By Christians marriage is regarded to be a religious ordinance. By Roman Catholics, and also by Mormons, it is held to be a sacrament. The Roman Catholic church, in obedience to its interpretation of the Bible, and its other religious authorities, approve celibacy, but permit monogamic marriage, and hold it as the only legal and true marriage. For ages it has endeavored, through terrific maledictions, and by awful pains and penalties, to prevent polygamic marriage. On the other hand, Mormons, under the sanction of the same Bible, and in obedience to it and their other religious authorities, discountenance celibacy, believe both monogamic and polygamic marriage to be approved of by God, and practice either, according as their inclinations and circumstances may permit. By Shakers celibacy is approved and practiced, and all marriage is religiously avoided. In all these sects the conjugal relation, be it of any kind, whether entered into or avoided, partakes of a religious character, and the free ex-

ercise of it as a religious ordinance, by each and every sect of religionists is, as many honest, sound thinkers believe, equally entitled to protection against interference and persecution. Wise and politic was the Roman proconsul Gallio, when he told Paul's persecutors that, as to their questions and the interpretations of their religious law, to look to it themselves and not to trouble him with them, and so drove them from the judgment-seat (Acts. xviii, 16). Would that Congress had been equally judicious in its treatment of the Mormon question! Every religious persecution, whether heathen or Christian, is impolitic and wrong, and is remembered to the shame of the persecutors. The persecution of the witches, supported as it was by the honorables and reverends of the day, is now reckoned as a sorry blot on the fair fame of Massachusetts. The present persecution of the Mormons in a so-called land of liberty, and under a political Constitution expressly providing for religious toleration, will be recorded in history as a lamentable outbreak of bigotry and intolerance, as a breach by the government of its solemnly plighted faith for religious liberty, and a wicked and cruel violation of the natural marital rights of men and women.

The *Commonwealth* writer insists that "the laws of order and decency must be enforced in Utah." In the opinion of many competent observers (whose testimony there is not here space for) there was far more genuine order and decency in Utah, prior to the enactment of the Edmunds statute, and the advent there of government officials and their servitors, than there has since been. The Mormons were orderly and peaceful, and even now, though suffering from bitter oppression, are yet orderly and peaceful. "Order reigns in Warsaw," said the Czar; but despotism, whether in Russia or the United States, is not order; it is concentrated disorder, it is mental dynamite, and, sooner or later, will explode, spreading misery and destruction in its blast. As for the laws of decency—decencies are matters of taste, custom and habit, and vary with times and places. A Turkish lady is shocked to be seen by a strange man without a covering to her face, and sometimes will veil it with her petticoat. A well bred African lady blushes to be seen for the first time in clothes. Why should the *Commonwealth* writer's notions of decency be enforced upon Mormons, instead of their notions being enforced upon him? Indecency is the fruit of ignorance; it is prolific in vicious minds. It does not exist in virtuous souls. Pharisees and hypocrites everywhere see much of it, unconscious all the while that it is simply the reflex action of their own inward thoughts.

The *Commonwealth* writer emphasizes that it "is clear" that "polygamy is a sin against the law of nature and the law of society, against man and against woman." If it be thus so clear, it is wondrous strange that many good and wise men who have made it a matter of special observation did not so see it. Nowhere in the Bible is there any condemnation of it. On the contrary, Abraham, Isaac, Jacob, Moses, the psalmists and prophets, practiced polygamy. Said Jesus: "Whosoever shall put away his wife, and marry another, committeth adultery against her." The sin is not in marrying another, but in putting away the other wife. "The Lord, the God of Israel, saith that he hateth putting away" (Malachi ii, 16).

* * * *

Socrates, Theodoret, St. Ambrose, St. Chrysostom, St. Augustin, Bolingbroke, Luther, Melancthon, and other philosophers, churchmen and statesmen, after careful consideration, have concluded that polygamy was not forbidden, neither by the law of nature, nor by the word of God, and therefore is not sinful.

All this and much more valuable learning on the subject may be found in Rev. Dr. Martin Madan's "Thelyphthora," published in 1781, in London, by a brother of the Bishop of Bristol and Peterborough. Dr. Madan there seeks to prove that polygamy is a divine law of marriage, and that the dissoluteness so prevalent in the cities of Christendom (some revelations of which have recently been made through the columns of the *Pall Mall*

*Gazette*) are the necessary and certain outgrowth of enforced exclusive monogamic marriage. A copy of Dr. Madan's book is in the Boston Public Library. Moreover, about ten years ago, there was published in Boston a second edition of "The History and Philosophy of Marriage, or Polygamy and Monogamy compared by a Christian Philanthropist." The author was a Baptist minister, who went to India, and there, having lived for many years, he returned, he says, "to my native land an older, and, I hope, a wiser man." He remarks that the prejudices of modern Christians to polygamy "are neither natural nor inveterate, but that they have been induced by the corrupted Christianity of the mediæval priesthood, and that they will be removed when Christian people become better informed." Rev. David O. Allen, missionary of the American Board of Missions for twenty-five years in India, in his "India, Ancient and Modern," a copy of which was given to the Boston Public Library by Theodore Parker, says (page 604): "Polygamy is not wrong as it exists among Jews, Mohammedans and Hindoos, and that the continuance of the relations after they become Christian cannot be morally wrong. The Calcutta Missionary Conference of missionaries of several sects, exclusive of Roman Catholic, adopted unanimously the same conclusion."

But let this article now, almost too long for your columns, close with a single remark from John Selden's "Table Talk." He was a member of the Westminster Association of Divines for settling the doctrine, liturgy and government of the Church of England, of stupendous learning in all kinds, and in all languages, and of whose "Table Talk" Coleridge said, there is more weighty bullion sense in it, than he ever found in the same number of pages in any uninspired writer. Selden's remark is that "Marriage is nothing but a civil contract." "Of all actions of man's life, his marriage does least concern other people. Yet of all actions of our life, 'tis most meddled with by other people."

Now, Mr. Editor, please allow me to express the wish of many good citizens, that the existing persecutions of the Mormons may speedily and completely cease.

A. E. G.

*Hyde Park, Mass., July 22, 1885.*

## MINUTES OF THE LIVERPOOL CONFERENCE,

HELD IN THE GOOD TEMPLARS' HALL, NORTH GATE, BLACKBURN, ON SUNDAY, AUGUST 23, 1885.

Elders present from Utah—Daniel H. Wells, President of the European Mission; C. W. Penrose, President of the London Conference; George Osmond and C. J. Arthur, from the Liverpool Office; John W. Thornley, President of, and I. John Nuttall, Jun., James McPherson, Jas. Ritchie, Richard R. Fry, Richard J. Nuttall, Daniel P. Callister and Melvin D. Wells, Traveling Elders in the Liverpool Conference.

11 a.m.

Meeting called to order by President Thornley. Singing. Prayer by Elder Ritchie. Singing.

President Thornley explained to the congregation the purpose of the meeting, and read the statistical and financial reports of the Conference, which were accepted.

The Traveling Elders then gave in their reports as follows:

Elder Ritchie, of the Runcorn District, said that considerable indifference had been shown by the people; no inclination to investigate the principles of the Gospel, and no additions.

Elder Fry, of the Preston and Blackburn District, reported considerable interest being shown, several investigating and seeking after truth.

Elder I. J. Nuttall, Jun., of the Barrow-in-Furness District, said that for the past three months he had been laboring among total strangers. By request of President Thornley, he and Elder R. J. Nuttall went up to Bar-

row to try and open up a new field. He thought that some good had been accomplished. Had met with some opposition. A great many are investigating the principles. There are some who are honest hearted, and are seeking after the truth. Closed by bearing his testimony.

Elder McPherson had been laboring in Scotland until recently, but is now laboring in this Conference among his relatives, and had visited a great many who are quite favorable to the Gospel. Considered he was doing a great deal of good, and hoped he would some day see the results of his labors.

Elder Callister gave a brief and interesting sketch of his labors since landing here in April last. Had traveled in several Districts. Reported two baptisms. He had enjoyed his labors very much.

Elder R. J. Nuttall, of the Barrow District, related some of his missionary experience for the past four months. After spending two weeks visiting relatives, he commenced his labors in Barrow with Elder L. John Nuttall, Jun. For two weeks past he had been laboring with Elder Fry in the Preston District. Had enjoyed his labors, and considered his mission one of much benefit to himself, and so far it had been very pleasant. Closed by bearing his testimony.

Elder Melvin D. Wells then gave a brief report of his labors, which was very satisfactory.

President Thornley made a few remarks endorsing the reports, and exhorted all to faithfulness.

Singing. Prayer by Elder Penrose.

2 p.m.

Singing. Prayer by Elder Arthur. Singing.

The Sacrament was administered by Elders Callister and Wells. An infant was then blessed.

The General Authorities were sustained by the Conference, after which L. John Nuttall, Jun., was appointed and sustained as President of, and James Ritchie, James McPherson, R. J. Nuttall, D. E. Callister and Melvin D. Wells as Traveling Elders in the Liverpool Conference.

Elder Arthur addressed the congregation, dwelling principally on the first principles of the Gospel as restored through the Prophet Joseph Smith, and bore his testimony to the truth of the same.

Elder Osmond felt thankful for the opportunity of attending this Conference, and hoped we would all be benefited. Spoke of the prejudice now existing against us as a people. In order to find out the truth concerning a people, we should not go to their enemies, but, in order to prove what they are, we should attend their meetings, read their works, investigate their principles and teachings, and thus find out the real truth, then we can judge for ourselves. This should be the course taken in regard to the Latter-day Saints. Touched on his early experience in finding out the true Gospel of Christ, also of the ideas of the world in regard to modern prophets, and the manner in which our claim that God reveals Himself to man in this day, is received.

Elder Penrose said he was grateful for the privilege of speaking of the glorious Gospel at this time. Dwelt at some length upon the persecutions of Christ, and His Apostles and the ancient Prophets. Jesus predicted that such should be the case. The reason for this is, that men love darkness rather than light, because their deeds are evil. They love a lie better than the truth. Brought his remarks to a close by bearing a powerful testimony to the truth of this work.

Singing. Benediction by President Wells.

At 6 p.m. a large and interesting meeting was held in the Blackburn market-place, when Elders L. John Nuttall, Jun., Thornley and Penrose addressed a large assemblage for an hour, after which notice was given that a meeting would be held in the evening; so at 7 p.m. the Elders repaired to the hall, being followed by a large concourse of people that filled the house almost to overflowing.

Singing. Prayer by Elder Osmond. Singing.

Elder Penrose addressed the con-

gregation in a most impressive and powerful manner, basing his remarks upon the 10th, 11th and 12th verses of the 4th chapter of Acts. He explained the apparent injustice of the saying of the Apostle Peter that there is none other name under heaven given among men whereby we must be saved; but the name of Jesus Christ, when we know that many millions of people have lived upon the earth who never heard the name of Jesus. He proved, by the Scriptures, that all the children of men will have the privilege of hearing the Gospel, and of receiving or rejecting the same, either in this world or after death. He showed that Jesus did not immediately go to heaven after His death, but went and preached to the spirits in prison. Many unimpeachable evidences were given of the truth of the assertions made by the speaker, viz., that all mankind will have an opportunity of hearing the Gospel, and that without obedience to the same no one can be saved; also that the penitent thief did not go to heaven immediately after the crucifixion, as generally supposed, but he went to the spirit world, where he had an opportunity of hearing the Gospel from the lips of the Savior.

Many excellent instructions were given by Elder Pengree, which were listened to with the most profound attention. The speaker closed by impressing upon the minds of his hearers the fact that except a man be born of water and of the spirit he cannot enter the kingdom of heaven, and also bore a powerful testimony to the truth of the Gospel as restored through Joseph Smith, the Prophet of God.

President Wells bore his testimony to the truth of what had been said, and hoped that the hearers would think seriously of those things, for they are true. He hoped they would see the necessity of obeying the same, and gave some valuable instructions. Closed by invoking the blessings of God on all who were desirous of learning the truth.

Elder Thornley made a few remarks, thanking all for their kind attention during the Conference, also thanking them for their kindness to him while here on his mission.

Conference adjourned with singing. Benediction by President Wells.

An excellent spirit prevailed throughout the day.

R. J. NUTTALL, *Clerk.*

## TOPICS OF THE TIMES.

*By President Geo. Q. Cannon in the "Juvenile Instructor."*

The question is frequently asked me, do I see any light breaking through any relief in prospect from the present difficulties which surround us? My reply has been that I do see, or think I see, a rift in the clouds, and that the day of our deliverance from the present attacks and difficulties is not far distant. In my associations with the leading men of the Church I find they all feel alike. They feel cheerful, contented and happy. So far as my own feelings are concerned I never felt more serene, and undisturbed, and confident concerning the future, than I have done since the beginning of this year. From this condition of feeling which the servants of God possess I draw this conclusion: that our difficulties are not likely to be of so serious a nature as our enemies are hoping they will be.

I remember being on the ocean at one time when icebergs were very thick and we had a violent storm. The ship was considered to be in great danger. I watched the captain very closely. I formed my opinions as to our true position by his demeanor. I never have been at sea and especially when threatened with peril without forming my conclusions as to the imminence of the danger by the manner of the captain or pilot.

So in this Church. My experience has taught me that no serious danger has ever threatened our people without the man of God who stood at the

head, and those associated with him, knowing concerning it. The premonitions of the Spirit to them have always been of a character to enable them to prepare the people for those events which awaited them.

Our enemies hope, in making this raid upon us, that they will get us in a corner and compel us, by the violence of their proceedings, to surrender the principle of plural marriage. Mr. Dickson is credited with saying that he is tired of this prosecution. Perhaps so. I am not, however, inclined to believe all his statements. But he says that President Taylor, by a very few words published in the *Deseret News*, could end it. That is, I suppose, President Taylor could surrender the principle of plural marriage and tell the people to do so. That is what Mr. Dickson means. That was the hope entertained by him and probably Judge Zane when this raid commenced. But six months, or thereabouts, have elapsed, and they are not one step nearer the end than they were—that is, if they hope by their action to bring about a surrender of this principle. It is true that seven of our brethren who have refused to bend the knee to Judge Zane's demands are in the penitentiary; a number of others are indicted and are under bonds; a number of others who are indicted have not been arrested; but are the people any more inclined now to give up this vital principle of their religion than they were six months ago? I have not had the opportunity of mingling with them to any very great extent; but I am satisfied, from my own observation, and from all that I can hear, that they are not.

This crusade will result as many other attacks upon us have done in the past. It will have the effect to give us a name, and a reputation, and a power that we have not heretofore had. This is inevitable. One of the difficulties the Elders have had to contend with of late years has been the widespread feeling that our system was a system of sensualism; that our people are licentious. It has been difficult for the world to conceive how it was possible that we should have plural marriage as a part of our religion unless this was the case. How can we convince them of the fallacy of this view? We have published as extensively as possible our true views and practice. Our Elders have taken great pains to inform the public as to the cause of our believing in and practicing patriarchal marriage; but with what little effect! Something more than this is needed. The world must have a better idea of our motives than they ever have had. This persecution will have the effect to enlighten a great many thinking people upon this point. They will learn, as they are now doing, that men, and women, too, are willing to go to prison for this principle. Do people go to prison when they can honorably avoid it? The Latter-day Saints can avoid going to prison if they will reject their wives. They can commit adultery and whoredom and not go to prison. If they were a licentious people they would do this. How much cheaper it would be to gratify their lusts without marrying wives and rearing children! Thinking people must see this. Women especially, however much they may dislike patriarchal marriage, must admire men who are so true to their wives and children that, rather than discard them, they will go to prison. All honorable people will be impressed by such devotion and courage. It will have more weight than any amount of preaching or writing upon the subject. They will see that there is something more than licentiousness connected with the principle; that that cannot be the motive which prompts men and women to enter upon its practice; because every man of experience knows that if that were the motive there would be no need to go to prison for its gratification; we could be popular as other people are, and gratify the lusts of the flesh, without being under the least necessity of going to the penitentiary. The world will see that there is a higher motive than sensuality for the Latter-day Saints clinging to patriarchal marriage, and the effect will be to uplift the doctrine on to a higher plane, and to place it in a new light before their minds.

## THE TERRIBLE TORNADO.

THE following vivid description of a tornado that recently visited Philadelphia, U.S. and vicinity, is extracted from a lengthy telegraphic report which appears in our Utah exchanges.

"John Dialogue, of Camden, whose works were destroyed, says: 'Looking out of the door upon the river, I saw the tornado's approach. I could see the buildings of the Philadelphia Salt Works, on the Philadelphia side going off like chaff. Then the storm struck the *Major Raybold*, which was partly abreast of my place. Portions of her upper works were hurled fully 400 feet in the air. A tremendous roar preceded it. The moving fury resembled a dense mass of rolling black smoke and it traveled within ten feet of the surface of the river. A singular phenomenon was noticed not only by myself, but all my men in the yard. This was a huge ball of fire, fully ten feet in diameter, which swiftly accompanied the storm cloud. After playing havoc with my establishment, I saw the ball of fire explode about 250 yards north of me, with a report so terrific as to shake the very foundations of the buildings in my yard. Following this came a number of explosions, but with less force. All the sky to the eastward was unusually bright and had a sort of rainbow appearance. In fact, this was one of the most remarkable sights of the kind that I had ever seen. The ball of fire which exploded, I am satisfied, played the mischief at the American Dredging Company's place."

"Short and Harb's three story mill, on Salmon Street, Richmond, in this city (Philadelphia), was completely wrecked and scattered in all directions. There were about eighty people employed at the mill, most of whom were young girls, and the effect was to throw them into a panic. A large number jumped from the second story window and were only slightly injured, while others were hurled to the ground with the falling walls and were struck by flying timbers and bricks.

"Before the storm the air was filled with flying debris, and the people, seeing the awful sight, fled in terror by the hundreds to the cellars. The cyclone lasted between four and five minutes, and was marked with terrific puffs and roars. It is a singular fact that the flatroofed houses suffered the most, the wind catching them under the cornice and lifting them as though they were sheets of paper. There is hardly an instance where a mansard roof building was wrecked. So great was the violence of the wind, that the fronts and sides of houses and bay windows were mashed as though they were egg shells. Roofs were carried hundreds of yards away. Shade trees were mowed down like platoons of soldiery on the battle-field. Monster trees, that had stood the storms of years, were uprooted or broken off like pipe stems. The eccentricities of the wind could be seen on every side. Buildings, which it would seem that ordinary storms would have demolished, were spared, while their neighbors, structures of brick, were wrecked outright."

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As amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues; but virtue, wisdom, goodness and real worth, like the lodestone, never lose their power. These are the true graces, which, as Homer feigns, are linked and tied hand in hand, because it is by their influence that human hearts are so firmly united to each other.

READING.—A proper and judicious system of reading is of the highest importance. Two things are necessary in perusing the mental labors of others; namely, not to read too much, and to pay great attention to the nature of what you do read. Many persons peruse books for the express and avowed purpose of consuming time; and this class of readers forms by far the majority of what are termed the reading public; others, again, read with the laudable anxiety of being made wiser; and when this object is not attained, the disappointment may generally be attributed, either to the habit of reading too much, or of paying insufficient attention to what falls under their notice.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 7, 1885.

## WEAPONS WITH WHICH THE TRUTH IS ASSAILED.

Did our readers ever know of an anti-"Mormon" lecture or tract or newspaper article that calmly and logically discussed the principles of our faith? Do they call to mind an instance in which any of our doctrines were fairly and truthfully enunciated by an anti-"Mormon" speaker or writer, and then subjected to an honest analysis and tested by the touchstone of religious or scientific truth? Take for instance our first principles of faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, or even the much derided principle of plural marriage, do our readers know of any anti-"Mormon" book that takes up these subjects and fairly opposes them on Biblical, scientific, or any other reasonable grounds? The experience of all has proved to us that this is not the anti-"Mormon" method of doing business. An investigation of our principles soon demonstrates them to be invulnerable to all such attacks, and when the investigator is honest, he becomes convinced of their truth and receives them. If he is dishonest in his motives and develops into a pronounced anti-"Mormon," he quickly resorts to the usual methods of opposition practiced by his class, and seeks by ridicule, slander and malignant personal attacks, to bring into disrepute a system and religion that he knows cannot be successfully attacked by reason and honest argument. He cannot disprove the doctrines of the Latter-day Saints, so he assails the character of the people. He substitutes abuse for argument and invective for reason.

While this state of things is somewhat unpleasant to us, we need not be surprised at it. Our Savior and His Apostles were treated precisely in the same manner, and as the Gospel we preach is identical with that taught by them, and human nature remains much the same, we may look for similar results from circumstances so similar.

It has invariably been the case that when truth has resisted the frowns and scoffs and ridicule of the world, sterner measures have been taken to put it down by those interested in the perpetuation of error. Hence has arisen persecution, the favorite weapon of bigots and tyrants since the day when Cain slew Abel. Not only religious, but scientific, social and political truth has been thus assailed, and History has repeated itself so often in this way that the reading has become monotonous.

The history of the Latter-day Saints has proven that religious persecution

is not peculiar to past ages, but that among the most enlightened people of this boasted nineteenth century, the Moloch of religious intolerance still demands that its altar be furnished with human victims, and that its temple resound with the cries of human suffering.

Here in England, a country in which the supremacy of law and order so strongly prevails; a country which has been taught by the things it has suffered to be extremely jealous of its religious and political freedom; a country admonished by the fires of Smithfield and the precious blood that has so often followed the stroke of the headsman's axe, that the only consistent way to retain liberty for ourselves is to be willing to accord it to others; a country which was favored with the first beams of the sun of liberty as it rose in the sky of modern ages, and on which we hope it will never set; here in this country, and among this tolerant and liberty-loving people, the Latter-day Saints have been measurably free from the persecutions that have visited them in some other parts of the world, and our enemies have had to content themselves with personal abuse and lying reports concerning a people whose religion has been impregnable to every assault.

It must be acknowledged that they have been indefatigable in this mode of warfare, and anti-"Mormon" tracts replete with vile slander and foolish and malignant reports have been sown broadcast over the land, and produced a fog of prejudice and misunderstanding concerning "Mormonism" that is almost impenetrable to the light of truth.

Indeed, so indefatigable are our enemies in their efforts to prejudice the public mind against us, that they sometimes over-do the thing, and we think that reasonable people must be rather disgusted with the transparent and self-contradictory lies that so embellish anti-"Mormon" literature. The nearest approach to argument that is ever made by these characters, is when they evolve some ridiculous phantasy in their own minds and call it "Mormon" doctrine, and forthwith proceed to demolish it with a cross fire of ridicule and invective.

Recently a man by the name of Blacker published an article in the Liverpool *Courier* that well illustrates the kind of literature with which the Latter-day Saints are assailed. If anything so silly had been written on any other subject than "Mormonism," we are quite sure that the Editor of the *Courier* would not have published it. As it was he made amends by publishing a very complete answer to it written by one of our Liverpool brethren, and therein set a noble example to the *Post* of this city, which publishes a great deal of trash against the Latter-day Saints, but carefully excludes anything we may say in reply. But then the *Post* is a *very Liberal* paper, and we have learned by experience to be very suspicious of those who boast loudly of their liberality. The following is a sample of this Blacker's style:

"In the spring of this year it was reported in the papers that on the arrival of a batch of Mormon emigrants in New York, they were met by an 'apostle' from Utah, and that he then and there married several of them! Here is a most cowardly advantage taken of the helplessness of poverty-stricken females which none can realize except those who have experienced the depression and gloom which comes over even strong men when they find themselves on the threshold of a new country, with no home, and very little, if any, money in their pockets."

Of course this Black, in the comparative degree, does not mention a single

newspaper which reported this dreadful outrage; he does not give the name of the "apostle" who thus met, and then and there married several poor defenseless women; he does not give the names of any of the women; he does not say whether any steps were taken by the authorities of New York to punish such an offense. All these little particulars are beneath the notice of this Blacker man, who gives the usual anti-"Mormon" clench to the story by saying "it was reported in the papers."

We have no intention of following this Blacker in his tirade against the "Mormons." As we have said, he has been completely answered by someone else, and what we have quoted is a fair sample of the whole, and the whole is a fair sample of the weapons with which the truths of the Everlasting Gospel are met in this country. The showing is not creditable to the intelligence of the public, if they take pleasure in reading such nonsense. We know the disposition of some would lead them to add other weapons to these, such as the weapons of war and mob violence as has been done in some other countries; but even these have proved abortive to arrest the march of truth and the growing glory of Zion, for God has decreed that "no weapon that is formed against thee shall prosper." G. O.

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EXPLANATION.—The report going the rounds of the newspapers, entitled "A Mormon Riot in London," and which is referred to by our correspondent, J. H. S. Bodell, has no foundation in fact so far as our Elders are concerned. It probably refers to the "Josephites."

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ARRIVAL AND APPOINTMENT.—Elder Frederick Blake arrived in Liverpool per S. S. *City of Rome* on Thursday, September 3rd, and was appointed to labor in the London Conference, under the direction of President C. W. Penrose.

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WANTED.—Information is wanted of the whereabouts of Mrs. Elizabeth Crawshay, who, when last heard from was at Forest of Dean, England. She also had a place at Swansea, Langlan Bay, near Mumbles, Glamorganshire, South Wales.—Address: David Edwards, P. O. Box 1065, Salt Lake City, Utah.

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PARRY'S LITERARY JOURNAL.—We have received from Salt Lake City, the September number of this excellent magazine, and are much pleased with its contents. Its articles are of a high order of excellence and evidently selected with much care. This number completes the first Volume, and we hope that its success has been equal to its merit.

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MANCHESTER CONFERENCE.—Meetings of the Manchester Conference will be held at Cleveland Assembly Rooms, Grosvenor Street, All Saints, Manchester, on Sunday, September 13th, commencing at 10-30 a.m., and 2-30 and 6 p.m. President D. H. Wells and Elder C. W. Penrose will be present.

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A LIVING TESTIMONY.—It is frequently asserted by the members of the "Josephite" faction, that the doctrine of plural marriage was not taught nor practiced by the Prophet Joseph Smith. In the *Woman's Exponent* of Aug.

1, 1885, we notice the following testimony, relevant to this matter, given by Sister Emily D. P. Partridge, a well known lady now living in Salt Lake City. The testimony appears in the course of her autobiography now being published in the above paper:

"The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent."

## ABSTRACT OF CORRESPONDENCE.

NOTTINGHAM.—President M. L. Pratt, of the Nottingham Conference, thus writes to us under date of August 25, 1885: "We are holding some good meetings, and they are generally well attended. The Elders are laboring with commendable zeal holding open-air meetings, as well as visiting and preaching among the Saints, improving this fine weather as best they can; and although we are not baptizing whole congregations, as did the Elders in the early days of this Gospel dispensation, yet we feel grateful to our heavenly Father that He is blessing our labors, and that there are a few honest hearts in the land who dare embrace the true faith, though it be almost as unpopular as it was in the days of our Savior. The Saints are very kind, making the Elders as comfortable as their limited means will allow."

MANCHESTER.—In a letter dated August 29, 1885, President Sleight says: "Elder Allen and I attempted to hold meeting in the streets of Manchester last night, but could not accomplish it. A minister interrupted and excited the listeners. I tried to persuade them to hear us, as we were better able to tell them what our faith is than anyone else who was there. They insisted on us telling them whether we believed in polygamy or not. We told them we would explain our belief if they would only let us have the chance to speak. They took a vote to learn if we should speak, and a loud 'No' was given. The minister invited the crowd to his church next Wednesday night, and promised to tell them what Mormonism is. I spoke privately to the minister afterwards, telling him of the false accusations he had made against us. He pretended to take some things back. I told him we believed in plural marriage, but the street was no place to speak upon such things. He admitted this, and showed me the building where he holds forth, and said I could speak after him, in defense of polygamy, but I have no faith in his promises."

QUEENSTOWN.—By letter received from Elder Greenwell, clerk of the Fourth Company, and dated August 30, 1885, we learn that they arrived safely in Queenstown at 9 a.m. of that day, all in good health with the exception of a baby belonging to a Swiss sister, and which was sick before leaving home. The sea was smooth and no sea-sickness had been experienced.

NORWAY.—Under date of August 28, 1885, President Lund furnishes us the following information in relation to affairs in Norway: "President Christiansen writes that he has been up before the Court in Christiania, and questioned about his doings, etc. He says: 'I was asked where I was from, who had sent me, and they wanted to see my papers. I showed them my appointment from President Taylor, the contents of which were noted down. They wanted to know if I had not been sent here from Denmark, and who had sent me. I was next asked if my field of labor was confined to Christiania, or extended over the whole of Norway. After I had answered these questions, I was asked what my real business was, whether it was to preach, baptize, or administer any other of the ordinances of the Gospel (all of which is punishable by law). I told them I had a right according to my calling to do these things, but as to having done them, they could not require me to be my own accuser. I was asked about my wages, how I supported myself, if there were more Elders, and how many members belonged to the Church in Christiania and in Norway, when we hold meetings, and how many emigrate a year from Norway. A great many more questions were asked me, and then the judge, or alderman, informed me that I should hear from him again, and added: 'You have no right to do anything in this land. There have been many complaints handed in against the Mormons.' I am awaiting with anxiety further developments. I believe they are trying to lay plans to send us out of the country."

President Lund adds: "I wrote to Brother Christiansen that I thought it would be wise to ask legal counsel as to what rights we have in Norway. I feel quite concerned about this news, yet I know the Lord will overrule all for the good of His work, and that this is no more than we can expect."

## CORRESPONDENCE.

Leicester, Aug. 28, 1885.

President Daniel H. Wells.

Dear Brother,—I think a few lines from this part of the Lord's vineyard would not come amiss at this time. We have held some very interesting meetings here in Leicester this summer, and I feel very much encouraged with the success we have met with, notwithstanding the bitter opposition we have had at some of our out-door meetings by a certain party called the Salvation League, though I am happy to say they number but very few.

At one meeting we held in Northampton Square, we had an audience of about three or four hundred, who had gathered there for the purpose of hearing us opposed by a man claiming to know a great deal about the Bible. He commenced by asking some questions about baptism. I told him, if he would be quiet until I had done speaking, I would answer any reasonable question he would ask. This gave me an opportunity of laying before the people the first principles of the Gospel, and, I must say, that I never had greater liberty in speaking than I had on this occasion for about one hour.

The police are deserving of much praise, for they have come to our assistance whenever called upon, for which we thank them.

I once heard President Brigham Young say "if our enemies will let us alone, we will build up the Kingdom of God, but if they persecute us, we will, by the help of the Lord, do it much quicker." What we have met with, in the shape of persecution, has done us a great deal of good here in Leicester. It has made us many

friends, removed prejudice and caused some to enquire and come to our meetings, and they are now investigating our principles and will, I believe, embrace the Gospel. I had the honor, last Friday night, of leading five new converts into the waters of baptism. There are more just on the point of coming in. I expect to go to Derby, where we have made quite an opening in a village called Darlin. I held a meeting there last Tuesday night, with a house full of strangers. They all said they never heard anything like it. Most of them have been connected with the Wesleyans for a number of years. Next Monday but one I have appointed to go there and baptize five more into the Church, so you see the work of the Lord is going on, notwithstanding all the opposition we are meeting with.

The Saints feel well in this District and, with very few exceptions, are living their religion and doing all they can, by their faith and works, to roll on the work of God. I, myself, never felt better, both in body and spirit, than I do now. The Lord is with me in all my administrations among the people.

Elder Greenwell left us this morning with two others, who were going to Utah. This makes fifteen emigrated from this Branch this season.

We had a visit from apostate Jarman last Monday night but one. He held forth in the Market Place, but this time he met with a great deal of opposition, and he did not meet with that reception he expected, so he left the same night.

Kind regards to all in the Office, Sister Wells and yourself.

Your Brother and fellow laborer in the truth,

HENRY WALSH.

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Portslade-by-Sea, Sussex,
Aug. 30, 1886.

Elder George Osmond.

Dear Brother,—I am pleased to tell you that I am rejoicing in my labors. As you are aware I am still alone, traveling and preaching the Gospel of life and salvation, wherever opportunity affords itself. I am delivering tracts and getting into conversation with anyone I can get to listen to me. The opposing power down in this part is not dead yet. I have had in my out-door preaching, some twelve to fifteen different opposers; the same one never comes twice, but it seems they have a good supply on hand, for they have not run out yet. Perhaps a little of my experience, during these last few months, would be of interest to the Saints. I have held forth on the Level, in Brighton, a great many times, and had opposition every time but once or twice. I am thankful to say I have had some friends, although they have been those who do not believe in the mission of our Savior. It has been amusing, at times, to watch the manœuvres of some of my infidel friends, who have stood up for the despised Mormon from the first. They would meet us when they saw us coming, and when we would get on the Level, there were always two or three different denominations preaching in that place. Our friends would go to the congregations and invite them over to hear the young "Mormon." I have seen over two-thirds of these congregations follow them over to where we were, and by the time we had sung and opened by prayer, we have had as many as a hundred people anxiously waiting to hear what the "Mormon" Elder had to tell them. I have experienced the blessings of God on these occasions, and I always give Him the praise for the people that have been assembled together to hear my warning voice. Of course, when my Christian opposers would see their hearers come over to me, they would forget their love and gentleness and their pious talk and come over to me full of the spirit of their master, and seek to pull to pieces the Gospel that I had been teaching. When the Bible would not serve their purpose, like all hypocrites, they would fall back on what they had heard some one else tell about the horrible "Mormons." I think, that some times the old master, himself, feels like hiding his face at some of these wicked, unholy lies that are told by his emisseries. But with all their lies, I think that I have, by the aid of Him who rules all thing for the best, disabused the minds of a great many of

their former ideas of the "Mormon" people. My infidel friends tell me, the reason that I am opposed by other sects, is, because I give them too much truth in my preaching. I have found in my travels that the majority of the people do not want truth; but if some one comes along and tells them they are saved by simply believing on the Lord Jesus Christ, they will receive what he says and thus add to the hypocrites in their form of godliness, but denying the power thereof.

I was surprised to hear of the riot at London. It was published in one of our leading papers here in Brighton, called the *Argus*. I read the account of the riot and also the charge that was made against the "Mormon" Elders. I wrote a letter contradicting the statement, and took it to the editor and he kindly published it. I have sent you the letter, thinking it will be interesting to your many readers.

Kind regards to all at "42."

Your Brother in the ministry,

Jos. S. H. Bodell.

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*(Extract from the Brighton Argus.)*

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A MORMON'S DEFENSE.

Sir,—I noticed in your paper last evening a report of a Mormon riot in London, and also a statement to this effect, that the Mormon elders came over here to entice and emigrate young girls to Utah for unholy purposes. Being myself a Mormon elder, I hope, as you have made this statement in your paper, you will have the kindness to publish a contradiction. In the first place it is true we Mormon elders have charged against us that we came over here after women! But is this charge true or false! When a criminal is brought before a Court he has a chance of defending himself, and this is all we ask. I have preached a little in Brighton, and I would ask the people who have heard me whether they ever heard me try to entice either young girls or women to go to Utah! I have preached the Gospel of Jesus Christ as contained in the Bible. I have defended the principles I have taught by the Bible, the Book that all Christians profess to believe in. My fellow laborers in London preach exactly the same gospel that I preach, and therefore the assertion that has been made against them is utterly untrue. They, like myself, are Bible teachers. We are always willing to answer any question that is put to us in regard to the doctrines we believe in. We have been charged in times past with being a people who did not believe in the Bible. This is another of the false reports which have gone broadcast among the people. Now we are charged with believing in the Bible too much! As Mr. Beecher lately said, "The Mormons believe the Bible like thunder." We are also charged with being a wicked, lustful people! It is true we practice plurality of wives, and in doing so we follow in the footsteps of the prophets of old. We being Abraham's seed seek to do the works of Abraham. There are many false reports circulated with regard to this matter. They say the women in Utah are held down as slaves. This is another of our Christian friends' misstatements. I was born and bred in Utah, and I say with a clear conscience that I have seen more slavery among women in England during the ten months I have been here than I ever saw in Utah all my life. It is said the women in Utah have to work and keep the men in their idleness. This is another false assertion, and I am prepared to prove what I say. All I wish is fair play, and an opportunity to defend the cause I represent.

Yours, &c.,

J. S. H. Bodell.

13, Fleet Street, Brighton,
August 27, 1885.

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## UTAH NEWS.

*(Summarised from Territorial Papers.)*

The Broom Hotel, at Ogden, has been closed under an attachment in favor of the Utah National Bank for the sum of $3,500 with interest and cost of suit.

The peculiar ways of the heathen Chinese are attracting much attention in Ogden. They are making hard times for white labor.

The thermometer has beaten its previous record for the summer in Salt Lake City, by climbing up to 108 degrees in the shade; which feat it accomplished at 2 p.m. on Sunday, August 16th.

Salt Lake Valley was visited by one of the heaviest rain storms, on the 7th ult., that has been known for many years. The ground received a thorough soaking, and the road bed of the Utah Central railway was washed away in places.

It was the wish of the late Joseph Weiler that Brother F. A. Brown, who is now in the Penitentiary under the Edmunds law, should preach his funeral sermon, as they had traveled and labored together as missionaries. Permission was granted to Brother Brown to attend the funeral services, but he was prohibited from taking part in them.

M. D. Rosenbaum, a well known citizen of Brigham City, dropped dead at Mink Creek, north of Franklin in Idaho, on Saturday, August 8th. It is supposed that heart disease was the cause of his death. Brother Rosenbaum went on a mission to Germany a few years since, and while there was arrested, imprisoned and banished for the Gospel's sake. He was a good man and greatly respected.

Strange as it may appear, salt in large quantities is imported into Utah from Liverpool. The cause of this is that English salt possesses an excellency in butter making that is not equaled by the Utah article. The Salt Lake *Grocer* says that a movement is on foot near Farmington, on the shore of Salt Lake, to manufacture salt exactly by the same process as it is made in Liverpool. Some Logan gentlemen are at the head of this enterprise, which is superintended by an experienced salt maker from England.

Soda Springs, in Idaho Territory, has long been famous as a health restoring resort, and is called the Saratoga of the Territories. It is much patronized by citizens of Salt Lake City and Ogden, and even by many people from the States. Brother Joseph A. West, of Ogden, has been rusticating there recently, and speaks highly of its healthfulness. He reports that a little girl of his gained sixteen pounds in weight in two weeks. It is scarcely possible that she would gain in the same ratio the year round.

The Saints in Salt Lake City have been enjoying a series of "Reunions," which have been variously characterized as Welsh, Scandinavian, London, Norwich, Nottingham, etc. We think the idea is a good one, and can imagine with what pleasure the Saints who have gathered from these various countries and Conferences have met in social reunion beneath the clear blue skies of Zion. How many reminiscences of the past have been called up and discussed in these pleasant gatherings! and as memory traces the wonder-working hand of God in the blessing and deliverance of his people in the past, faith receives new stimulus for the future. Such gatherings must have given a foretaste of the great Reunion that awaits us when the faithful Saints of every Conference, of every nation and every age shall meet at th marriage supper of the Lamb.